THE

Hindu Message

A Weekly Review of Indian and World=Problems from the Hindu Standpoint.

Vol. VI., No. 3 & 4.] Registered No. M. 1304. THURSDAY MAY 20 & 27, 1920. [Price : 4 As. Annual Subscription Rs. 6.

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The Hindu Message stands or
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.
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For *bona fide* students Rs. 3 only. Postage As. 13. Extra.
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A Vision of India.

THE PUMPKIN FLOWER.

By K. S. Ramaswami Sastri, B.A., B L.

In this rain-darkened winter wet and cold,
In front of homes well-ordered, pure and bright
On well-swept patches pleasing to the sight
The pumpkin's bell-shaped flowers of reddish gold,
On Kolam beds most joyful to behold
Which shines with beauty in the morning light
Through art's design and fancy's moulding might,
Do stand like sentinels most gay and bold.
On seeing them the mighty God of Death
Who sweeps the earth with tempest of his wings
And takes all lives to give each fitting life
Is pleased while all bow down with bated breath
By floral mediation, shortcomings
Are pardoned by the mighty Lord of strife.

Dreams of the Soul.

By An Indian Dreamer.

XXVIII

When purity left the alien homes of men, Love came an earthward-speeding angel.

Men gave him stone for bread and also a crown of thorns to wear.

But suffering only strengthened His love of men.

Alas ! suicidal man was clever enough to find out a means of getting rid of his saviour.

He covered love with scorn and contempt and neglect.

And love scorned bids now a tearful farewell and goes to God with reverted eyes that pray for a sweet recall.

XXIX

I feel hungry.

Daily use hath not blunted the keennes of my need or the keenness of my relish.

I seek new means of getting food and new dishes to eat.

But what about the hunger of the heart.

Why should the need become less and the relish even less ?

Why should I not seek new means to have the fulness of love and newer and sweeter realisations of love.

O Divine physician ! heal my inner malady with the elixir of thy Grace.

XXX

Who can gather the sparkling diamonds glittering on the crests of the rippling wavelets on the lake ?

Who can strain the inviting blue of the summer sky ?

Who can take away the shining emerald of the rain-flushed and sun-illumined leaves of the tress in spring ?

Who can roll up and keep the ever-new golden raiment placed on the frame of Earth, the bride, by the bridegroom Sun every morning ?

Who can fix for ever on memory's canvas the look of love in a maiden's yearning eyes ?

Who can ever know the brightness of love's young dream in the mind of a youthful poet ?

Who can gauge the bliss enjoyed at the tryst of soul and oversoul in a saintly heart ?

Events of the Week.

The Government of His Highness the Maharaja of Mysore are pleased to direct that pending further investigation as to the requirements of local industries and the available supplies of material, the several ores and minerals in the Mysore State shall be reserved within the areas specified in their order and that, until further notice, no applications shall be entertained for the grant of leases and licenses in respect of these ores and minerals within the respective areas specified. It will however be open to Government to grant licenses and leases for minerals within these reserved areas at their discretion to approved applicants with a view to develop local industries.

We remember that some time ago there was a huge cry in some Anglo Indian journals on account of the Mysore Government's refusal to sanction certain applications for mining and prospecting licenses or for the renewal of such licenses. The Mysore Government have therefore done well in making it now perfectly clear that their policy in regard to the potential wealth of the State is one of conservation and reservation for the benefit of the sons of the soil.

* * *

In the course of a recent instalment of "Reminiscences" in the *Looker-on*, Mr. Eardley Norton writes:—

"It is a saddening reflection to one who has spent upwards of forty active years of service in India to feel that during that period, statesmanship, like administration of criminal justice, has steadily declined; that the higher ideals of duty which marked the earlier years of British rule have become attenuated under the new forces which have driven the Executive into positions of unfortunate antagonism and dislike; that distrust of British honour is fast replacing unquestioning faith in British pledges; that the dissemination of unearned honours is corrupting political life and enervating Indian morality; that the old maxim of *divide et impera* has received a new meaning and a new expression under the stress of circumstances which would have been met and conquered in the days when there were giants in the land by sympathy, by recognition, by foresight. To-day, these qualities are in suspense. Sympathy finds its representation in Jallianwala; recognition is expressed by depriving men of the right to select their counsel; foresight is delineated in the astigmatism which shuts the gates of Justice's Palace in the faces of accused and hands them over to the mercies of judges either untrained in the law or safeguarded against correction by suspension of the right of appeal. It needs a stout heart to read these signs of the times and not lose hope. The eclipse of British statesmanship in India is, I believe, temporary. When the distorted vision of authority shall have been corrected by an operation or by a formula for spectacles,—authority leavened, cleansed, and invigorated by democracy, will return once more to sanity, and bravely set its restored sight in the direction of the rising, not the setting, sun."

* * *

Dr. A. D. Waller F. R. S. Director of the Physical Laboratory at the University of London, recently wrote to the "*Times*" suggesting possible sources of fallacy in Professor Bose's demonstration of the growth of plants by means of the 'crescograph,' and his letter was followed up by another, written by Professor Bayliss, F. R. S., who suggested that Professor Bose should consent to a test in a laboratory in the presence of scientific men in order that a demonstration should be given to show "that what is recorded is in truth a physiological change and not due to the effects of heat or physical phenomena." In response to this suggestion Sir J. C. Bose kindly agreed to demonstrate his "crescograph" on Friday afternoon, April 23, in the physiological laboratory of University College, London.

As the result, of this demonstration eight Professors of University College, London, and the Imperial College of Science including Lord Rayleigh, published in the *Times* dated 4th May, the following statement— In accordance with the results given by the application of various tests, we are satisfied that the growth of plant tissues is correctly recorded by this instrument and at a magnification of from one to 10 million times. We saw in particular that a flower-bud in active growth, if treated by immersion in a solution of potassium cyanide for some hours, no longer gave a movement of the recording spot of light. We conclude that such movement when shown by a similar bud in the active state is not due to accidental stretching or to undetected effects of currents of air, radiant heat, &c. We agree that the instrument correctly records changes of length in the growing tissue, or, indeed, of any substance attached to the lever of the instrument, however such changes may be produced. Naturally, under the conditions of the experiments, it was impossible for us to analyze completely the complex effects produced by the passage of an electrical current.

Dr. Bose's discoveries have thus brought him international reputation and Dr. Waller's challenge will only result in gaining for the eminent Scientist the plaudits of the scientific world whose regard for truth and wisdom are admittedly far greater than its partiality for creed or colour. In recognition of his extraordinary capacity for research work Sir J. C. Bose was nominated to a Fellowship of the Royal Society and the fact that a warm welcome was extended to him shows the extent of love and esteem in which he is held by the distinguished band of scientists in England.

* * *

It is with deep regret that we have to record the death of Professor S. Ramanujam, B.A. F.R.S., the well-known and distinguished mathematician, which took place at Kumbakonam. Prof. Ramanujam was the first Indian to secure the highest honour in the mathematical world of education. During his earlier school days he gave indication of his special bent for mathematics. In 1903 he passed the Matriculation examination from Kumbakonam. In 1910 he came to Madras and joined the Madras Port Trust under Sir Francis Spring. In 1912 having seeen the remark in Mr. G. H. Hardy's tract on "Orders Infinite" that the precise order had not yet been ascertained, and having himself arrived at a result relating to it, he opened correspondence with Mr. Hardy, sending him some of his results on continued actions and the theory of numbers. Mr. Hardy wrote to Mr. Ramanujam an appreciative letter, asking for more of his results in other branches of mathematics. On receiving these results Mr. Hardy recognised in Mr. Ramanujam a great mathematician and asked him if he would go to Cambridge. Meanwhile the Madras University, recognising his mathematical talents granted him a research Studentship. Mr. E. H. Neville, of Cambridge who came to Madras to deliver a course of University lecture and who had been asked by Mr. Hardy to bring Mr. Ramanujam with him when he returned to Cambridge induced the University of Madras to grant Mr. Ramanujam a special scholarship of the annual value of £250 for three years, and Mr. Ramanujam sailed for England in March, 1914. He was warmly received at Cambridge by Mr. Hardy and both he and Mr. Littlewood helped him in publishing his researches in the English periodicals. At Cambridge he was given the research degree. In recognition of his marvellous abilities in mathematics, he was elected a Fellow of the Royal Society in 1917, and in 1918 he was granted a Fellowship of Trinity.

Our Social Problem and the Bhagavat Gita

By K. S. Ramaswamy Sastri B. A., B. L.

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The Hindu Message

The Empire and the States.

Most people found it difficult to believe that the founding of the League of Nations was going to inaugurate an era of universal peace in the world which was to last for ever. President Wilson's high-sounding phrases regarding the coming universal peace in a "world made safe for democracy" were understood as the coinage of a master of rhetoric who had lived long in a thought-world of his own and had never understood the "herd-psychology" of the peoples of Europe. So long as the nations of the world do not regard themselves as equals, how can there come into existence a new order of things in which international jealousies and rivalries are to be wiped out and every people and community inhabiting a certain specified area is to enjoy its ideal of self-determination without outside interference? It may be true that nations are not equals just as individual men are not. But, even as the latter enjoy equality of opportunity within a state, so the former should enjoy equality of opportunity to self-determination in the new era to be inaugurated under the supremacy of the new world-organisation called the League of Nations. It was in this faith that a new covenant was formed by the Great and small Powers which met at the "Peace Table" in Paris. President Wilson appeared on the stage of international diplomacy like a comet pursuing its own course of erratic intrusion, and as soon also disappeared from it like a transient meteoric coruscation causing a nine days' wonder. Men with energy and faith are rarely found wanting, and they not unoften exercise a vast influence, in a world full of credulous and unthinking minds. The illusion, however, is not slow in coming. For results cannot be achieved as rapidly as idealists can frame schemes.

Hardly had the Allies framed their peace treaty and dictated their terms to the vanquished than they began to entertain mutual distrust and even dislike, if not also alienation. For in the *first* place, men of different lands could not but begin to debate among themselves who helped most to win the War. This was not altogether a purely speculative question, for on its determination would depend the comparative influence or ascendency which each nation or state would enjoy in the future counsels of the world. In the *second* place the British have secured the control, if not also the possession, of the colonial territories of Germany. In earlier epochs of history, England supplanted various world-powers like Spain, Holland, Austria, France, &c. Now, she has similarly supplanted Germany and is now without a rival in the world. This supremacy is certainly calculated to cause heart-burning everywhere. In the *third* place, America has always sympathised with Ireland in her struggle with her British masters for Home Rule. In spite of her glorious partnership with the British on the battle-fields of the recent world-war, Ireland remains as far from Home Rule as ever before. President Wilson's sonorous periods regarding the new ideal of self-determination for all peoples have not altered one jot for the better the situation of subordination and slavery which Ireland has striven so long and so hard to terminate during nearly half-a-century of stubborn agitation and with the countenance and support of the great trans-Atlantic power which has played such a memorable part in helping Great Britain and her European Allies to overthrow Germany's ambitions. *Lastly*, America wants to have the largest navy in the world in the future. Americans feel, like many in Europe, that England's power has, through the recent War and by the peace which has now been concluded, become such as to overshadow, if not to threaten, the rest of the world. The War was fought to prevent Germany from being the dominating power in the world. Its result has been to enable England to attain in practice the very position of dominance which Germany failed to achieve.

All that can be said against these circumstances of the present situation is that the British Empire and the United States are equally bent upon preserving their international friendship and their new covenant to observe faithfully the terms of the constitution of the League of Nations. But international feelings are apt to change in a moment, and the pledges on which the constitutional provisions of the League of Nations are built have their place on mere "*scraps* of paper." If America is enthusiastic in her attempt to join the European Powers in determining the world's situation from day to day, the position will be more satisfactory. But American minds,—even those of American statesman—are still obsessed by the "Monroe Doctrine." American isolation is portentous of possibilities of danger to Europe,—for the latter cannot, then, pursue its own course unconcerned. America, hitherto, had never known the measure of her powers of interference in European affairs. But now she has tasted the sweets of ascendancy and interference at a time of sore straits for Europe. America is also fully aware of the questions that have arisen in regard to the status of the British Dominions in general, and of *Canada in particular*, in regard to the policy of Great Britain in foreign affairs. We are informed that many Canadians want that Canada should determine for herself what her own foreign policy should be. It is significant that Canada has secured the right to send her own ambassador to the United States. As each of the Dominions develops into a great nation, it is sure to settle its own foreign policy for herself without the intervention of the Mother-Country. Lastly, Americans and even others do not fail to notice the significance of the fact pointed out by an English publicist that, "while some 60 millions of the population (of the British

Empire) govern themselves, some 350 millions are held in subjection, frankly by the sword." So long as Great Britain does this and, in addition, maintains her naval supremacy, it is no wonder that the United States desires to step into the position of a rival in order to prevent the British Empire from gaining such an international position of supremacy as to overshadow the world. No doubt, it is easy to reply that Great Britain is increasingly endeavouring to grant powers of self-government to her dependencies,—to India, to Egypt, and even to Ireland. But will this plea be enough to satisfy the States that she will not be the one dominating centre of power in the world?

There are thus many causes of estrangement between the Empire and the States. If they will understand one another and preserve their Alliance, and especially if they agree upon a policy of friendship and co-operation, then their influence for peace and progress in the world will be all for good. But, as in the case of Germany, human ambition and aggression is ever the source of discord and leads to War. Already, we seem to hear the rumblings of distant thunder,—even though Europe still remains unsettled and the world at large is still in the throes of intense suffering from the effects, economic and social, of the recent world-conflict.

Notes and Comments.

We resume our discussion of Mr. Holland's book,—'*The Goal of India.*' He remarks,—'In order to find what is vilest and most abominable in the India of to-day, you must go to her religion.' And yet this is the only religion which, according to an English philosopher of to-day—Professor Mackenzie of Cardiff—is based on a sound philosophic construction. According to Mr. Holland, there are *four* 'giant evils' that 'pre-eminently' stand out in our religion. We shall take them in his own order and consider what he has to say on each head. (1) *Idolatry*. 'In India worship is almost always idolatrous.' We reply,—This is atrociously false. For, Hindus never worship the image or idol,—but the Supreme Being,—Siva or Vishnu,—for whom the idol or image is consecrated by Vedic Mantras in order to serve as a reminder. The Mantras are pronounced when making what is called *Prana-Pratishtha* or consecration of the image. After this event has taken place, the image becomes a fit emblem or station for performing adoration to Siva or Vishnu by the worshipper. Still, the image remains only an emblem,—*not* the very deity worshipped; and every worshipper is aware of it. In India alone, the people do not worship fetishes. We call the image in all temples विग्रह, which means form, figure, shape. At the same time we know that God —Siva or Vishnu—is universal, without form, figure, or shape, and that the Veda assigns to him a form only to help the worshipper's mind in offering his adoration. All men are not capable of offering this mental (मानसिक) worship, owing to their want of capacity to concentrate the mind. To such as these, the help of an image consecrated by Vedic Mantras is offered as a help towards concentration of the mind on the blessed Lord's high and auspicious personality. No one is compelled to offer his worship to an image in a temple, and this is a further ground for saying that the Hindus are not idolators and that their worship is never idolatrous. Several may, indeed, go to the temple 'to pray for child, or success, or some material boon.' But our point is that they do not pray to the image for the boons, but only to the Supreme God (Siva or Vishnu). Do not the Christians—whether individually or in congregation—ask for boons from God? They do, and the fact is undeniable. Why should not the Hindus do likewise? Mr. Holland says:— 'The official service of the God is rendered by the priests. The service is done to the God—not to the image,—at least, that is the intention. Hence, God has promised to accept the offering and does doubtless graciously do so.—Mr. Holland says:—'No image is of any use for worship till the deity has been introduced into it.' The deity is omnipresent and 'omipenetrative,' according to the Hindus. Hence, there is no need for introducing' into the image what is already there interpenetrating it. It is absurd to say either that God is 'brought into the statue' or that the image is worshipped. God alone is worshipped, and the image is installed to help the worshipper in his act of concentration of mind preliminary to the offer of his worship or adoration. It is also absurd to suppose that 'food is offered to it (the image).' Food is offered to the God, for he is the giver of the food, and Hindus consider it a sin to eat what is not offered from the depths of devout hearts to God and his worshippers when they come to them as guests.—Mr. Holland only betrays his gross ignorance when he says that 'the attraction of idolatry is that the worshipper can go and actually see the God he worships. This we altogether deny. It is a most atrocious misrepresentation of the facts. Even our greatest saints and sages have worshipped *God* in temples and *before* images. It is atrocious to aver that the greatest intellects of the world—men like Vyasa, Sankara, Ramanuja, &c.,—have failed to understand that images are made of stone or wood and have identified them with the omniscient and all-wise and gracious God the Supreme.—(2) *Caste*. Mr. Holland calls this second of 'India's arch-evils.' He foolishly identifies it with the modern '*Colour-bar*.' In India we have never had anything like a colour-bar. If we had it, the European merchants would never have been allowed to acquire land in India, or even to set foot on its soil. We should have acted exactly as the South African Government has been doing towards the Indians settled in that dominion. The word *Varna* means, when applied to human beings, *not* colour, but *guna*, the material composition of the body. Mr. Holland is equally wrong when he says that 'caste is the pontifical denial of the brotherhood of man.' We reply,—Hinduism denies only the *equality*—but not brotherhood—of men. Mr. Holland is grossly mistaken when he says that 'an actual difference of soul divides the classes of society.' The Hindus believe that there is but one soul (or Brahman) and that the ignorance of the Vedic teaching makes us postulate a pluralistic universe of souls. Hence, it is *not* 'difference of soul,' but difference of bodily composition, that divides the various classes of men (or *Varnas*). Our idea is that at creation there were only four classes or Varnas, and that the Hindus now living represent the surviving fragments of the primitive society as created by God. The rest of mankind either have fallen away from the holy Dharma and people, or have become formed into hybrid communities by mixed marriages not countenanced by the ancient and true Vedic Dharma. Our Smiritis have fully explained the latter kinds of formations, and the former are sufficiently well explained by the History of religion in the past.—Mr. Holland indulges in characteristic missionary denunciation of the evils of our

system of castes. But it is its wise trammels that have preserved it for at least 10,000 years. Can Mr. Holland point to any other social system which has had such a long duration? He is not altogether unaware of its merits, but he, like a missionary bent on aggressive mischief, prefers to dwell on what he calls its evils. We shall let him bear witness to its merits. He says:—'It admirably served the purpose of a trade guild or trades union It has saved India from social and industrial upheaval and the cut-throat strife of competition. It obviates the need for any poor law. It creates a public opinion that requires rigid conformity with the caste's code of social convention.' Mr. holland adds that 'the conventions are seldom moral.' What is morality has first to be defined? Our Dharma includes what Europeans regard as rules of morality and also precepts which they regard as conventional, though their conventions differ much from our own. But the merits of our Varna-Dharma—even so far as they are admitted by Mr Holland— are enough in themselves to justify our social system of caste. It is their absence from the social system of the West that constitutes the danger which confronts it today. There are many wise Europeans—men who are not obsessed by the missionary spirit which actuates Mr. Holland—who have spoken in high terms of the Hindu system of Varnas or castes. (3) *The degradation of woman.* Mr. Holland is going to devote a whole chapter to this topic. We shall then fully deal with his views. Meanwhile, Mr. Holland has a fling at the Hindu woman's disabilities so-called,—viz., that she cannot recite the Vedas, or eat with her husband, &c. He forgets that she is regarded as *Sahadharmini*,—none of the Dharmas are complete without her presence by her husband's side. Hence, they are placed on a very honourable and even indispensable position here by our code of Dharma. As regards the treatment of them, the fact that Sir. G. Birdwood says that they are 'perfect daughters, wives, and mothers' shows that there is nothing wrong in it. Sir. Thomas Munro has also declared, from his unrivalled knowledge of Hindu society, that our treatment of the fair sex is one of perfect 'confidence, delicacy, and refinement.' Sir Lepel Griffin says:—'Those who know most of the results of this freedom of woman in the West, and the History of the richest and most luxurious society the world has ever seen, may well doubt whether the Occidental or Oriental method of treating the fair sex is more in accord with practical wisdom.' Mr. Housten Chamberlain says what will fully justify the position of woman in Hindu society as follows:—'Nature accords the male but a secondary and comparatively humble place in the home, the breeding place of the race; he may compensate himself, if he will, by seeking adventure and renown in the world.' Mr. Holland says that our Dharma Sastras regard woman as 'belonging to an inferior order.' They give their reasons, and we have no means of disproving them. Mr. Holland condemns polygamy. But the absence of it leads to the evils of divorce, &c., in the West—evils from which Hindus are free. The Hindus are not polygamous *in fact*,—and polygamy is not inseparably mixed with the soul of the Hindu. Pre-puberty marriage may have some evils, but on the whole it has been a blessing to us. Every system of marriage has its own defects which are unavoidable. No perfect system exists anywhere. Mr. Holland says:—'Christianity is pledged to a truceless war with evil in every shape and form.' But it is in Christian countries that we find evil in its worst forms. In this respect viz., fighting with evil—Christianity is at conflict with its founder's precept viz., 'Resist not evil.' Non-resistance is often the best method of fighting with evil of some kinds. (4) Mr. Holland finds an excuse for the social evils of Europe:—'In Christian Europe these things exist in spite, and not because, of religion. This is simply trifling with conscience and truth. Mr. Holland has no justification at all for his opinion that in India 'religion consecrates evil.' The truth is that our views of good and evil differ from what they are in Europe,—for example, marriage. Mr. Holland speaks of the incarnation of Sri Krishna 'as guilty of lies, deceit, theft, murder, and limitless adultery.' We deny this *in toto*. The explanation is given by the author of the *Bhagavata Purana* itself. It is only the purest of men—men like Sukacharya—that can acknowledge and glorify the blessed and divine Sri Krishna. He is the one Perfect Incarnation,—in fact, the Lord Himself, "कृष्णस्तु भगवान्स्वयम्" 'Krishna is the Adorable (Supreme Being) Himself.' He never indulged in any "liaisons," and this will be clear to all who know the truth. Some day we hope to explain to our English-knowing men what that truth is. It is well-known to the Pundits and learned men of India. At the same time, we are willing to admit that the Krishna incarnation is and has been, sometimes misunderstood by some people even in India. What Mr. Holland says about the 'story' which was unfolded in the law-courts of Bombay in 1860 in connection with the Vallabha sect is, and must be, a case of misapprehension like what we have in view Mr. Holland himself says:—'Christendom has enough and to spare of sin and shame' This Bombay 'story' about the doings of the Vallabha sect is only analogous to what exists in Europe. Sri Krishna and our Purana religion are not responsible for the evils done by wicked men. Mr. Holland says:—'The terrible thing in India is that the evil things are not only done, but justified. Religion is often a reason for them, not against them.' Religion is often misunderstood and misapplied,—all over the world. In India, perhaps, owing to the variety of its sources, the task of understanding, reconciling, and interpreting Hinduism is a somewhat difficult one. Mr. Holland furnishes in himself an example of the difficulty. But he admits 'all that is noble and beautiful in that religion.' Let him be content to judge Hinduism by what is best and noblest in it. But he is obsessed by the notion—by the absurd idea—that "India waits for Jesus Christ." India is not waiting for Jesus Christ,—for Jesus Christ left the earth long ago, and will never return to it. His missionaries have been here almost since he left it, and in recent times they have been very busy converting men to their faith. But what the Chinaman said of the Christian missionaries will ever remain true,—'Blind fowls going about picking worms.'

In the case of villages which contain a material amount of land available for occuption, the Collector should, and in all other villages he may, if he thinks it necessary in the interests of the depressed classes, set apart a specific area for assignment for cultivation to the depressed classes. Darkhasts for land in such areas will be dealt with in accordance with the general rule above, but no application will be considered unless it is in the name, and genuinely on behalf, of a member of the depressed classes. Assignments in these areas will be subject to the condition that the lands shall not be alienated except to other members of these classes. In the case of transfer of considerable areas of poramboke unassessed land to assessed, as for example, when reserved forsets are disafforested or grazing porambokes transferred to ayan, particular care should be taken that the present and prospective needs of the depressed classes are considered.

—*Publicity Bureau.*

Social and Religious.

Abhivyakti and Janmantara—Evolution and re-incarnation.

By Swami Dayanand.

Evolutionists know that man is a development from previous life. The Indian idea of evolution extends the theory both before and after the ordinarily recognised life. The first manifest life is recognised in the vegetable stage. Plant life is a common expression and consciousness is being posited for it in the most recent experiments on the subject; that life is discovered to be as interesting as that of any other being of sense and consciousness. From the most primary stage of plant life ferns or grasses or other forms yet earlier, the most developed and varied structures have developed, such as the cocoa-palm to the mighty oak or the ever-branching Banyan. But all fall within the vegetable kingdom. These are recognised in the Indian philosophy as the *Udbhijja*—the sprouting stage of life-consciousness. The first animal life according to the earlier conclusion of Zoology is reptile life. It will be easily seen that this stage is a later one. The idea of the protoplasm now established in Zoology shows the long chain in the evolution of life. Hindus do not stop at protoplasm and man. They go behind protoplasm and after the state of man. The Indian idea has based its enquiry on the first form assumed by the new evolution in the nature's changing stage. A sprouting is noted as the general characteristic in the first stage of plant life, so the vapour-born (germ)—*svedaja* is taken as the next stage; all minute germ life belongs to this class; the idea of the bacilli, germs of desease occurred to ancient India far long back, as a necessary stage before the idea of the more positively manifest life could develop. At the next stage is recognised another division, *Andaja*, the egg-born life. It will be contended that the embryonic or egg-condition is common to all life whatever. But it should be remembered that these divisions into stages of evolution are only conventional just as they are in all enquiry of such subjects e. g. in the analysis of the white ray of light the vibgyor are not distinct compartments, but one developing infinitesimally their shades into another. Yet for convenience the seven colours are admitted as separate facts. Differences merge into unity when gradual growth from one type of being into another is admitted to be a perpetual fact. The anatomy in the case of the quadruped is found to be but the further development of the anatomy of the feathered biped and this can be traced back until we go back into the structure where animal life and plant life are hardly distinguishable, where the difficulty of defining animal life becomes patent for this very reason that there is an underlying unity of structure in all stages, waiting only for opportunities of further manifestation.

The egg-born stage is noted to where the egg-condition in animal propagation becomes distinctly noticeable. In the further evolution of the animal the egg-born stage continues up to mammal life. In the succeeding stage, the egg-shell loses its strength and becomes a bare thin watery bag containing the embryo, which when full-grown, is to leave the maternal womb and burst the bag almost simultaneously. The distinguishing feature between the two stages being that while in the one case, the egg stands separate from and develops growth apart from the maternal womb ; there is no such waiting required at this last stage ; the uteric bag covering the fully developed mammal is called *Jarayu* and this fourth class is therefore named *Jarayuja*. The culmination of the *Jarayuja* stage is man. Man is then to be taken as a distinct stage of development of animal life. This fifth stage is considered as fully developed condition in evolution.

There are stages of evolution after this culmination which Western Science has not yet rightly understood and which it will not understand until it assimilates Indian thought on the subject and discovers the nature of the next field of enquiry. The spontaneous operation of the law of Nature which we may express by the Sanskrit term *Svabhavic* or *Sahaja karma* develops the growth of life from the *Udbhijja* to the highest form of the *Jarayuja* stage i.e. man. *Man is thus a naturally evolved stage in the spontaneous course of nature. But when the stage of man is reached an extra-ordinary phenomenon is developed and the trend of Nature's work itself meets with a new phase of activity. Man as a reflecting animal becomes self-conscious in a distinct manner and develops *free will* which was not the characteristic at any previous animal stage in the line and the onward march of evolution. The very advantage of free will, the boon as it were for furthering his right and safe and glorious evolution towards the highest goal, acts as a clog in his course and with the animal instincts and passions and propensities predominant in his nature, he exercises that free will not in harmony and consonance with nature, but against it so as to serve his individual purposes that are no longer suggested by nature, but invented by himself only to lower his aptitude for progress. He suffers in consequence and the goal and object of nature regarding his advance are frustrated.

If he had left himself to the motherly care of nature that nutured him from the earliest *Udbhijja* condition of life to the previous stage, he could have smoothly and straightway gone on to the very goal that Nature has in view, giving him perfect Freedom (and) Absolute Self-realization. But instead of that smooth onward march man with the animal instincts yet violently aggressive, retarded his upward evolution and falling back into animality created for himself the lowest round of recurring life and death, undergoing a repeated struggle in the onward march from repeatedly incurred back stages of his animal evolution.

We will now try to show what man as an individual being is constituted of. At the very outset we are easily impressed by the fact that man's body is made out of the food that he eats, just as in the case of all the previous four stages of life-evolution,—the plant, the germ, the eggborn, and the sac-born.† But there is a subtler combination of elements entering into evolving life at each of these four stages. In the first or *udbhijja* stages, the food element consisting of gross substances predomenates; in the next the *Svedaja* stage life manifests itself more emphatically as not so earth-bound as in the first plant stage; the (Prana) vital airs play an important part in this and the food element is only a foundation as it were of a growing upper structure at the next stage, the egg-born life. The mind force or mentality develops itself, subordinating the previous two constituents. In this fourth or *Jarayuja* stage the expanding mental faculties of intelligence, imagination etc. unfold themselves as culmination of the stage in the fully developed man. In this fifth stage the main powerful constituent feature of life at this stage is that of joy, which

N. B.—This article will form a Chapter in the World's Eternal Religion—a book which will be shortly published by Sri Bharata Dharma Mahamandal

*See the section on "Time, Space and Creation" in the World's Eternal Religien.

†It has been stated in the section on *Time, Space and Creation* through how many lacs of yo[illegible] the Jiva passes.

we may explain as due to a sense of the soul's independence not as actual realisation but the mere idea.* English words do not fully express what is meant in the description just given. We will therefore use the Sanskrit terminology which is not only clearly expressive but easily intelligible as well.

In the vegetable stage the sheath of gross food constituents i.e. the *Annamaya kosh* is all-powerful; in the vapour-born stage the *Pranamaya kosh* the sheath of vital airs grows superior to the gross; in the third the egg-born stage the *Manomaya Kosh* or the mind factor is predominant over the other two. In the sac-born or Uteric Stage the intelligence or the *Vignanamaya Kosh* rises to superiority. And in the human animal, the *Anandamaya Kosh* or the factor of joy-impulse is all-powerful. His evolution during the earlier stages of his human life being completed by degrees, man is able to establish a conscious connection with the world of higher beings than himself. Devatas and Asuras who also have a gradation among them, possess higher physical and superphysical powers than man. Man becomes intimately connected with them in proportion to his own advance, until in the ultimate stage he enjoys all the bliss that may be desired by him and that is intended by nature for him. He enjoys perfect advancement in the happiness in this world and the highest bliss in the form of self-realisation from which there is no return to this painful existence.

The first manifestation of phenomenal life is philosophically explained as the knotting together of the conscious *Chit* with the unconscious *Jada*. The untying of this knot is the necessary condition of the final beatitude. An essential condition of realizing this desirable end is that man should yield himself up entirely into the hands of mother nature. The man—to receive the exalted endowment of which there is the question—must himself do something, must place himself (perhaps not intentionally or consciously) in the right mental attitudue. What this is has been pointed out already many times both indirectly and directly, and may be once again indicated in the words of an undoubtedly inspired writer: (It is the diety sense that speaks:—) 'Once more listen to my excellent words—most mysterious of all. Strongly I like you, therefore I will declare what is your welfare. 'मन्मना भव...to मा शुचः' । 'On me place your mind, devote yourself to me, reverence me. I declare to you truly you are dear to me. Forsaking all else, come to me as your sole refuge. I will release you from all sin, from all doubt.'† And with a free will owned by him and the lower passions yet forceful, it is certainly not an easy, task, no light work to withdraw from those forces and take the path of the spontaneous evolution. Man interferes and in his ignorance of what he is about, he interferes wilfully and suffers a fall where he could, by quiet yielding to nature's motherly prompting, have definitely advanced.

The law of Karma must be noticed in this connection. Nature's spontaneous Karma works only for the advancement of all individual beings. It meets with a hindrance in ignorant self-willed man and he himself has to be the sufferer for that. He falls into bondage in proportion to the interference he makes for enjoying the gross pleasures of life. His individual Karma ought, if he is rightly guided, to run on in harmony with Nature's Karma and then his pure progress is accelerated; the contrary is the case when he acts contrarywise.

The orderly advancement is certain safe and uninterfered with in all the four earlier stages.† When man is fully developed and acts independently by virtue of his free will, his conduct then involves a question of life and death for him. While Nature in her spontaneous course leads him on to Mukti, he with his counter-acting, robs himself of his own happy prospect and is an ever-standing spectacle of pity as we daily see him in this mortal world.

A later part of this Chapter treating of Varnashrama Dharma will show the remedies provided against this perpetual contingency. Onward from here the subject will be intelligible to those who already believed that there are stages of advancing life beyond its evolution as man; and further that the Microcosm man is a full and perfect type of the Macrocosm—the universe. The constituents, physical and hyperphysical, in both are same: they emanate from one and the same source and after due stages of progress are re-absorbed into the same source. In Sanskrit terminology the *Pinda* and the *Brahmanda* are the same.

Now the Brahmanda has been determined by Hindu philosophers to be fourteenfold and from a central plane are conceived *Sapta Svargas* (seven higher spheres) and *Sapta Patalas* * (seven lower spheres) in opposite directions, the former being deemed as being above the plane, the latter below it. The human being has to bear all the responsibility, by the very fact of his evolution and satisfying his connection with these worlds. They are related to his being as helpful in view of his progress or harmful as leading him to fall.

It is in man's power to have direct knowledge of these worlds and having risen to the middle plane in Nature's own course of his evolution, he has to administer to his progress upward by subordinating his animal instincts and developing the spiritual ones. He succeeds in developing the inner sight and is able to enjoy a vision of all in proportion to his progress. The progress is a matter of man's achievement. Nature is indeed furthering his higher evolution, just as she has been doing through the earlier four stages of Udbhijja, Svedaja, Andaja and Jarayuja. But Nature further blesses him with a power at the very stage of his human evolution. It is a power and as such it depends on its master and user to obtain good from its use or reap evil from its abuse. The free will that comes to man, the self-consciousness, the reflecting power is that power and as already said, it is on his willingness to use this power rightly that he will help on the course of evolution started by Nature. His connection with the other worlds is the vital point in the case.

Uncivilized man in evolution is subject to life and death and re-birth and re-death in his own sphere until his free will improves his lot. In the previous four stages of evolution, the animal perfection came to man without any hindrance to his progress from an inferior to a higher type of life. Nature there was

*Thus we have four distinct stages of intellect all abundantly illustrated in the animal and human worlds about us—all equally illustrated in the individual growth of the cosmic conscious mind and all four existing together in that mind as the first three exist together in the ordinary human mind. These four stages are: 1. The preceptual mind—the mind made up of precepts or sense-impressions; 2. The mind made up of those and recepts—the so-called receptual mind, or in other words the mind of simple consciousness; 3. We have the mind made up of precepts, recepts and concepts,—called sometimes the conceptual mind, or otherwise the Self-conscious mind—the mind of Self-conciousness; and 4 last, we have the intuitional mind—the mind whose highest element is not a recept or a concept, but an intuition. This is the mind in which sensation, simple consciousness, and self-consciousness are supplemented as crowned with cosmic consciousness—"Cosmic Consciousness" P. 13.

†Bucke's "Cosmic Consciousness" P. 314.

† *Cf.* The whole history of man as well as hat of the organic world is simply the history of the evolution of new faculties one after the other. p. 308, "Cosmic Consciousness."

In the self-conscious human being as we know him today, we have the psychic germ of not one higher race only, but of several—Ibid.

* See section on Occult World in the World's Eternal Religion.

all-powerful and her task was to lead the individual onward to the human stage until free will was developed. But at this stage the force of Nature although helpful to the full extent, gives up mastery and the reins of power into the hands of the properly developed individual soul. He understands what is right for him and what wrong; where the animal is predominant in him and where he should rise superior as man. Until the judgment resulting from this knowledge bears on his conduct, he is subject to the cycle of birth and re-birth, death and re-death. Death takes the soul, to the land of the ghosts called the *Preta Loka* which he inhabits until another body for re-birth is developed, but there is no progress but only the alternate ingress and egress in *Pretatva* and *Manushyatva*. He is not sent back into the animal stages again unless his will corrupts him and retards his evolution. For it is equally possible in that case that he will fall into a backward stage of life and undergo all the evils of it.

In the earliest uncivilised condition the natural man as we may call him does not harm his own interest and remains passive. He experiences the *Preta* life after death. Then, if by positive efforts of will, he improves his lot, his next higher experience is in connection with the *Pitriloka*, while persisting in a degrading use of his will he will go down to the *Naraka* world. In the *Pitriloka* the soul of man attains fitness to rise to the *Devaloka* (worlds of Devas) from which there is little danger of falling back to the *Bhuloka* (mortal world). The first four *Bhuloka Pretaloka Pitriloka* and *Narakaloka* all are the lower set of worlds connected with our *Bhuloka*; from the *Devaloka* the higher worlds are enjoyed by a safer progress, the Pitris help the soul to rise to the *Devaloka* and he goes on receiving help in the way from the Devas and Rishis until he reaches the *Satyaloka* the 7th highest one which is also called *Jnanaloka*.

To reach this final goal a threefold purification is necessary—*Adhibhuta Shuddhi* (physical purity) *Adhidaiva Shuddhi* (mental purity) and *Adhyatma Shuddhi*; (spiritual purity) the latter two proceeds from *Karma Upasana* and *Gyana* with the help of the Devas and of the Rishis; and Gyana is the gradually rising realisation of knowledge as developed in the Darshanas which also are explained in due order in other chapters. The first—the *Adhibhuta Shuddhi* which depends by far on the discipline of the body and control over external circumstance is attained by means of the main factor of the special Dharma of Hindoos—the *Varnashrama Dharma*. The help of the Pitris plays an important part in the progress of the Soul in the stage in which the larger part of life has to be passed by man.

From the beginning of the knotting up of Chit and Jarha up to the evolution of man at this stage, the progress is almost automatical, being the result of Nature's own Karma, the Sahaja Karma. This progress need not be understood as re-incarnation of the Soul, which will be pointed out as an essential fact in the progress under Jaiva Karma next treated of. In this progress there is no responsible conscious Karma on the part of the Soul, but such Karma as is helped on by the Devatas for general advancement of the Soul to a stage of ability to perform responsible Karma which has been called Jaiva Karma by Karma Mimamsa Darsana.* The four stages of pre-human progress comprehend 84 lacs of yonis, each stage being a group-soul under the care of a particular Devata. In the succession of births in each of the four Kingdoms, there is no delay in passing from one yoni to another; But when one whole Kingdom is over, some time is taken by the Devatas before the progress in the next Kingdom commences. When all the five *Koshas* are developed as in the earliest human stage, the human Soul becomes fit for performing the Jaiva Karma, subjecting himself to responsibility for the results of his action, going under the name of *Papa* (sin) and *Punya* (holy merit). Here is man conscious of himself as an individual being and this consciousness is so intense that in the beginning of his evolution in this primary human condition, he takes on the Preta (ghost) body, corresponding to his human personality, undergoing a recurrence of Preta and Man, until his Jaiva Karma help him to rise to higher stages of spirituality. This progress requires as many as two lacs of yonis to pass through. After this is he able to evolve himself by the force of his own Karma into the *Pitri* and higher worlds, going higher and higher in proportion to his Karma.

* See Karma Mimamsa Philosophy of Bharadvaja.

So complete is the conception and connection of the Indian mind regarding the existence of rising spiritual worlds already spoken of, that there is nothing like a question or doubt regarding re-incarnation of the human Soul in the Hindu's mind. The philosophy of the Hindus starts with enunciating the futility of the doctrine of taking the body as the Soul —the atheistic view.

In the natural course of evolution there is no fall backward except as a matter of punishment, as in the case of criminals, and the progress from the fallen condition will be to humanity and no intermediate lower stages; for example, Bharata was reborn as an antelope, and was immediately restored to humanity after the death of that body.*

Man is equally apt to rise or fall to any one of the 14 worlds, the sevan lower ones, or the seven higher ones. He may be undergoing the revolution of the cycle of birth and death, involving appearance in the worlds of Preta, Pitri, Narak etc. And he may as well become an Asura or Devata through this same human stage according to the nature of his karma.

*See Vishnu Bhagavata Purana.

Motive Power.

Machinery is of no practical value without motive power. Though shafts and wheels be made of the best materials, and finished in the highest style of workmanship, they can accomplish nothing without some power to set them in motion. Their owner might boast of their great durability and exquisite finish, yet the boast is soon shown to be vain when the practical question is asked: "What does this machinery accomplish?" Apply the motive power, set wheels and shafts revolving, and the question can be answered, the work designed to be performed can be done.

There are many whose lives are wasted, not from want of capacity, but from want of application. They are endowed with gifts which might make them of service to the world if they would but use them. These gifts are often the admiration of their friends, and occasionally of themselves. There is a self-consciousness of talent, though sometimes, it is true, connected with an overestimation of ability. These people need, however, to be taught that ability of itself never accomplished anything. The power to do and the doing are not the same, nor are they necessarily connected. There is enough unused ability in the world to make it far better than it is. Too often talent is associated with a mental inertia, hard to shake off; and thus it frequently happens that men of moderate abilities are far more successful in life than others who have higher natural gifts. The machinery that has the motive power supplied does the work. It may be less costly, less beautiful than some other that has not the power applied, but is far more useful.

—*Great Thoughts*.

Literary and Educational.

In Search of my Master—

By S. AMUDACHARI.

On the edge of the lake did I sit
Beyond hills and meadows and plains
For, thither had I wandered,
In search of my Master.

My soul did long to meet him
—But oh ! where was He.
I was fool indeed not to know
That He was then nearest to me.

Out of leafy bowers, the birds did warble,
And fill my soul with music sweet
But Ah ! I heeded not—
And cried for my Master.

The young lambs did jump and frisk and bleat
While some stood browsing on the grass.
But Ah ! I turned my head away !
And pined for my Master.

My sigh was caught by the tree
The peepul shook its leafy branches
And the gentle breeze did blow
—But Ah ! I could not know its meaning.

The gentle water did flow in ripples
And the little waves came dancing
And kissed my feet
But Ah ! I heeded not—

I sighed like one love-lorn
All in search of Him
But Ah ! how could I know
That He was then nearest to me !

And so like the traveller, that had lost his way,
Did I tramp far and wide
Over hills and meadows and plains
All in search of my Master.

The Word.

By Prof. V. SARANATHAN M. A.

I

The Word was born in the Silence of Dawn
In fulness of sweet desire;
It reigned in calm of sorrowful, wan.
Spacious defeat of fire
In central skies on eve of a storm
O'er the burning fields of men.
It swelled to a music victorious, warm
In the prophet-cries again
Of whirling messenger-banners wild
Of firmamental pain;
And Dance of Life and fragrance mild
Came from the Word grown sweet as Rain.

II

It fills the peaceful fathomless grace
Of a dim-lit Soul's endeavour
And in soft impalpable embrace
Folds wavering slumbering Power;
It rises from beds of transient weaving
And story-embroidered dream
And breaking a thought of Night's bereaving
Opens a cloud and a gleam;
And the heart of the World receives a love
In folding sprout of the Word;
And a Faith is wrought; and pillars Above
Are carven with human hearts that heard.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 20s. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*" Srirangam.

Proceedings of the Madras Provincial Educational Conference held at Salem, on 12th, 13th and 14th May 1920.

[Reported by our Special Representative]

The President-Elect of the Conference Mr. C. Ramalinga Reddi, M. A, Inspector-General of Education, Mysore, arrived at the Salem Town Railway Station on the morning of 12-5-1920, where he was received by Mr. S. K. Yagnanarayana Aiyar, M.A., Principal of the Salem College and Chairman of the Reception Committee, and a number of Members of the Committee. He was then taken to the place arranged for his lodging. At 11. a. m. he drove in a carriage up to the General Hospital wherefrom he was taken in procession preceded by nagasuram to the Collage Hall which was tastefully decorated for the function. The hall was packed with quite a large and representative gathering of teachers who had assembled from all parts of the Presidency and a number of lawyers and chief citizens of the town besides the teachers of the district.

Mr. S. K. Yagnanarayana Aiyar then welcomed the delegates and in the course of his address referred to the desirability of including even elementary teachers in such Conferences, a practice which did not obtain hitherto. He urged the importance of women's education and drew pointed attention towards raising the pay and prospects of teachers. Education was a national concern and best intellects were necessary to formulate national ideals and aspirations and devise methods for achieving them. He pleaded for the remodelling of the whole system and the appointment of a Royal Commission consisting of the best European and Indian talents to consider the whole problem.

Mr. L. S. Narayana Aiyar, Senior Lecturer of the College proposed the election of Mr. Reddi to the Chair and it was duly seconded and passed amidst great acclamation.

Then Mr. Reddi rose to deliver his address when he was garlanded by Mr. Yagnanarayana Aiyer and was received by the audience with very great enthusiasm.

The following are extracts from the Presidential speech of Mr. C. R. Reddi:—

"The two greatest educational events of recent times are the Reforms Act of Mr. Montagu and the Report of Dr. Sadler's Commission. The educational bearings of the Reforms Act are manifold. It introduces on a scale unprecedented in the annnals of India democracy and responsible government, though to a partial limited extent, which in their turn, as has been pointed out in the Report on Indian Constitutional Reforms, necessitate, in order to endow them with reality and success, the rapid expansion of education. By making education a transferred subject it gives Indian statesmanship at last a chance of proving its mettle. Education is the key of all progress and that has been wisely handed over to us. We cannot be too grateful to the British Government for the grant of Svaraj in education. It remains to be seen what use we shall make of this potent opportunity, though personally I have the fullest confidence that we shall meet our obligations in full. But there is a risk which we had better recognise at once and prepare to face manfully. The shadow of party politics is likely to stretch across the field of education. In a recent manifesto by a famous nationalist leader there is a call on the people to press forward with projects of freedom on which there is practical unanimity and to postpone the consideration of what are termed the projects of power, such as education, regarding which there are likely to be deep differences of opinion. Let me not be understood as accepting the rationality of this classification or the soundness of the strategy and tactics foreshadowed, for I have nothing to do with politics. I mention it as showing a recognition on the part of one of the influential leaders that education is sure to be a field of contentious opinion. There is nothing surprising in this opinion seeing how closely education and politics are related. But take note and

warning that education is likely to be the subject-matter of party controversy.

'The other great factor is Dr. Sadler's Report and from a purely educational point of view there has not been a greater factor in the history of Indian education. If the principles therein advocated are adopted, they would result in a drastic organic reconstruction of our educational system.

'One of the most serious charges against the present system of education is that it does neither social nor regional justice; that it favours the urban population at the expense of the rural; and that primary education is not looked after so well as the higher. This is borne out by Mr. Sharp's quinquennial review in which he proves by means of statistics that education in India is top-heavy and that mass education is relatively speaking far less developed than the higher. If there had been proper integration the development of one part of education disproportionately to another would have been automatically checked If all the primary schools were real introductions to the secondary then both secondary and primary education would have expanded at a less disproportionate rate. The rural population would have had more representatives in the public life of the country and they would have demanded and obtained more educational facilities for their children. Relatively speaking the state spends far more on higher than on lower education; and this is inevitable, for the literate people are able to exercise influence to a degree that the others cannot and they obtain what they ask far more easily. The clamour for secondary schools, High schools and universities is insistent, vociferous and organised, and one such institution consumes the finances which would have gone to the opening of dozens of primary schools. The solution of this does not consist in opening more primary schools of the present type but in producing a better integration between the primary and the secondary grades so that in course of time a better diffusion of higher education and public influence might be secured.

'In any scheme of decentralisation which will add to the powers of local Councils—general or ad hoc—in regard to educational administration, it may be necessary, in view of the greater conservatism of the districts, to introduce special safeguards for the protection of the interests of the children of the depressed classes. I do not think that this has been done, but I dare say there are other ways by which the object in view could be secured. The Elementary Education Bill now before the Legislative Council is also remarkable for a recognition, though tentative and halting, of the voluntary principle in religious education. I do not think it goes the whole length of a conscience clause, but it does travel some way in that direction.

'In any scheme of educational reform, whether of content or organisation, we would do well to remember that the country is not prepared to sacrifice the principles of social liberalism and national solidarity. Unless our reforms are so charged with the saving grace of equality, which is the new principle of social reconstruction, their chances of survival are small. The debates of the last Educational Conference have revealed what deep cleavages there are even in a limited body like this on subjects like religious and moral education. Moral education rests of course on a different footing from religious and it is not likely to be a scene of violent tempest and storm. It is possible to make arrangements for it though much difference of opinion exists as to its utility and the possibility of making it effective without calling in the support of religion. When you go to the root of the differences you will find that opinion is also divided as to what exactly are the ideals sought to be conserved and promoted by these measures—whether broadly speaking the ideals of conservation or those of liberalism. What is light to the high caste Hindu will probably be regarded as a blight by the panchama; and in these high themes of spiritual import it is both wisdom and prudence to preserve a charitable reticence. Read and inwardly digest the moving and powerful reference, though in great part indirect, to this difficult and delicate subject contained in Sir Abdur Rahim's famous convocation address at Mysore. Consider also whether through indirect means like the Boy Scout movement and a better organisation of school life we could not achieve the ends in view. Once again let me repeat that this is a subject on which it would be unwise to dogmatise and that whatever we do we should try to move with the times and not come into conflict with the forces of progress. Let us also remember that heavy curricula are opposed to all conceptions of mental hygeine and that if we load young shoulders with every item that is in itself and in the abstract desirable the result would be a most deplorable break-down.

'Then there is the wastage involved in the defective correlation of our educational system to the needs and requirements of our life. It is unnecessary to dwell at greater length on this subject since it has received adequate consideration at previous conferences. No modern democracy has found it possible to desist organising on a large scale an extension system of popular education This is required for two purposes—to improve those who have already had some education and to give some education through the ear to those who have not had any. By this the village teachers could be kept up and the rustic population initiated into the mysteries of modern knowledge and civilisation. When you remember how our people have a trained and hereditary capacity for learning through hearing you will agree with me in thinking that a great mistake has been made in not employing a means of education so well suited to our needs and talents as the extension system.

'Education is confronted with a heavy task in our country and if we take into account the races, creeds and all manner of social cleavages that have in some measures cut our unity into fragments we shall realise the full scope and difficulty of the synthetic purpose that we have to serve; and I have not the slightest doubt that amongst the unifying influences that are now operating with such striking success this noble instrument, this brotherhood of educationists, occupies and will continue to occupy the foremost position.''

A little time after he sat down amidst loud and continued cheers, the election of the Subjects Committee was proceeded with according to the rules, which met after lunch to draft the resolutions to be considered at the next two days' sessions.

The Conference passed the following resolutions:

1. This Conference accords a most hearty welcome to His Royal Highness the Prince of Wales.

2. This Conference places on record its profound sorrow at the loss which the country has sustained by the sad demise of S. Ramanujam, F R. S. who during his short life won such extraordinary prestige in the mathematical world. (This resolution was passed by the audience standing.)

3. This Conference has learnt with much grief of the death of Mr. H. V. Nanjundayyah the first Vice-Chancellor of the Mysore University who for over a generation had served the Mysore state with great distinction. (This resolution was passed by the audience standing.)

4. This Conference expresses its gratification that education of all grades is among the transferred subjects and trusts that ample funds will be placed at the disposal of the Minister in charge of education to enable him to carry out a comprehensive scheme of educational reform and expansion.

5. This Conference is of opinion that in any scheme of educational reform that may be undertaken by the Minister, it should be provided—

i. that elementary education be so reorganised as to lead up naturally and in all cases to secondary education by suitable changes in curricula and other conditions obtaining at present;

ii. that the number of schools imparting such elementary education be so increased as to make it

accessible to all children in the presidency, urban and rural alike ;

iii. that a programme for making elementary education free and compulsory within a period of 15 years be prepared and operated ;

iv. that a sufficient number of middle schools not less than six in number be provided within the same period for each Taluk excluding Muncipal areas with modifications if need be in staff qualifications :

v. that high schools at the rate of at least one for the same areas be organised within the same period :

vi. that practical or vocational instruction on an optional basis be provided from the middle grades upwards and that manual training of some kind be made compulsory in all schools ;

vii. that two more universities be established within the next five years ; and

viii. that adeqate provision be made for higher scientific, technological and industrial training by the opening of all-India Technological Institute at an early date in co-operation with other provincial Governments.

6. This Conference

i. is in general agreement with the educational reforms in secondary and higher education recommended by Dr. Sadler's commission ;

ii. urges the reorganising of the Madras University on the lines suggested by them for the reorganisation of the older Indian Universities ;

iii. recommends their proposal for the formation of a Board of Secondary and Intermediate education with the provison that the teaching profession be adequately represented in it ; and

iv. resolves that a Committee consisting of P. A. Subrahmanya Aiyar (convener), S. K. Devasikhamani, V. Ragahava Aiyangar and P. V. Seshu Aiyar be appointed to consider and report on their propsals for the unification of the teaching service.

7. This Conference prays that His Excellency the Governor of Madras be pleased to nominate to the reformed Provincial Legislative Council at least two members of the South India Teachers' Union.

8. This Conference

i. generally approves of the Madras Elementary Education Bill as a useful measure of educational administration and expansion ;

ii. approves of the principle of the creation of ad hoc councils but suggests that they should be invested with larger powers and be responsible for administration and be associated with each local body ;

iii. recommends that in areas served exclusively by denominational schools the voluntary principle in regard to religious education be enforced ; and

iv. recommends that in areas where compulsion has been introduced attendance should not be compulsory if there is no elementary school within one mile from the residence of the child.

9. This Conference recommends that the Government do arrange to send two teachers each year to study educational systems in foreign countries at least one of whom shall be a member of the S. I. T. U.

10. This Conference regrets that in spite of repeated changes made in it the S. S. L. C. Scheme still continues to be very unsatisfactory and recommends that the Director be pleased to appoint a strong representative Committee of official educationists to go fully into the question and recommend a suitable scheme.

11. This Conference further suggests that consistently with rule 40 of the Madras Educational Rules pupils may be permitted to take the S. S. L. C. public examination in different subjects piecemeal or in the alternative the compartmental principle be introduced into the S. S. L. C. examination and that the Syndicate be requested to alter the rules of eligibility accordingly.

12. This Conference is of opinion that in view of the very large number of candidates sitting for the S. S. L. C. public examination the number of S. S. L. C. Boards should be increased to four, one for each linguistic division with the proviso that in each such Board adequate arrangements for the representation of Urdu shall be secured.

13. This Conference is of opinion that the present composition of the S. S. L. C. Board is still unsatisfactory in that it does not contain a sufficient number of high school teachers and strongly urges that this grave defect be remedied as early as possible.

14. This Conference is strongly of opinion that all S. S. L C. examiners should have had experience of teaching in high schools the subject in which they examine.

15. This Conference regrets that the resolution of last year's Conference in respect to salaries of teachers in Secondary Schools has not been given effect to and urges upon the Government the immediate necessity of relieving their distress in view of hardening economic conditions and the fact that they have been taken into account in other departments ;

It further requests that retrospective effect of not less than four year's duration be given to the above recommendation without any further delay :

In view of the serious bearing of this subject on the teaching profession this Conference resolves that a deputation consisting of S. K Yagnanarayana Aiyar, S. K. Devasikhamani, K. Sitarama Rao, M. M. Balakrishna Aiyar and P. A. Subrahmanya Aiyar do wait on the Director of Public Instruction and the member of Government in charge of education. (This resolution was passed, the whole audience standing in solemn silence)

16. *a.* This Conference is emphatically of opinion that the sum of one lakh of Rupees allotted by the Government for raising the pay of teachers in aided Secondary schools is totally inadequate ;

b. If for any reason the Government cannot provide more funds, this Conference is of opinion that the sum of one lakh of rupees be distributed amongst teachers getting Rs. 50 and under.

17. This Conference expresses its sincere thanks for the labours of the salaries committee for their recommendations with regard to the salaries of teachers and prays the Government of Madras will be pleased to give effect to these recommendations with regard to the minimum pay of teachers and the institution of a time-scale and to make them applicable to the existing staff in elementary schools.

18. This Conference prays that the Government will be pleased to enhance the rates of stipends to teachers under training in all grades, particularly in the case of elementary teachers.

19. This Conference prays that the rates of grants to aided elementary schools be increased so as to make the pay of teachers in such schools equal to that of teachers in schools under public management.

20. This Conference resolves—

a. that the period of training of elementary grade teachers be reduced from two years to one year or in the alternative that those who have successfully gone through the first year course be given the minimum salary of the grade to which they would in ordinary course be appointed ; and

b. that the training course for secondary teachers be one year as at present.

21. This Conference resolves that a more liberal policy in regard to grant-in-aid to secondary schools be pursued.

22. This Conference strongly recommends that there should be a larger representation of secondary school teachers on the Senate of the Madras University.

23. This Conference recommends—

i. that Government insist as a condition precedent to recognition or for continuance of recognition on every school introducing the Provident Fund System on the lines suggested by Government for the benefit of all teachers ;

ii. that the management of the said fund be taken over by the Government immediately and

iii. that a teacher shall not suffer any loss in the full benefit of the Fund by his seeking a change from

one school to another provided he has remained in the same school for at least three years.

24. This Conference recommends to the managers of institutions under private management and to Government that definite rules on the lines of the Civil Service Regulations be framed in each school regarding leave, tenure of service, and other matters affecting teachers employed in their schools.

25. This Conference urges the necessity of exempting bonafide teachers from the production of the necessary attendance certificates for the University and S. S. L. C. examinations.

26. This Conference urges that a fair proportion of Inspectors of Schools should be recruited from amongst teachers in secondary schools.

27. This Conference while thankful for the recent Government Order on medical inspection in schools is of opinion that greater facilities should be provided by Government before an efficient system of inspection can be secured.

28. This Conference recommends that it be a condition precedent to the grant and the retention of affiliation of colleges in the university that they should make adequate provision for periodical medical inspection of students; and it accordingly recommends that financial and other assistance be rendered by Government for effectuating such inspection.

29. This Conference recommends the alteration of the old rules relating to holidays and vacations in Board, Municipal and Government institutions in consonance with the changes brought on by the new scheme and in conformity with the rules in recognised aided institutions, viz., a minimum of 180 working days be fixed as in aided schools, without the list of sanctioned holidays as in the Educational Rules.

30. This Conference urges that all schools under public management be laid under an obligation to throw open their doors to children of all classes.

31. This Conference is of opinion that vernaculars should be the media of instruction in all non-language subjects in the high school classes with English as a compulsory second language.

32. This Conference is of opinion that it is necessary to institute in each school a school council composed of elected members from among the staff and headmaster and that it be recognised by the management as an adjunct to the school, its function being deliberative and advisory in character.

33. This Conference appeals to the Department to recognise as trained teachers those who have put in not less than 10 years of service.

34. This Conference resolves that sociology be included as an optional in the intermediate and B. A. courses.

35. This Conference recommends that teachers in educational institutions do organise work on the lines of Co-operative Distributive Societies.

36. This Conference urges the need for adequate provision in our educational system for the imparting of military training for at least the senior students in schools and the students of colleges.

37. This Conference,

a. while thanking H. E. Lord Willingdon for the deep interest he has taken in the welfare of the Boy Scout movement calls upon the heads of institutions to see that the movement progresses on sound lines and is run under properly trained scout masters; and

b. requests the Government to treat the expenses incurred by school troops such as for week-end camps, competitions and rallies as legitimate expenditure for the purposes of the school grant.

38. This Conference urges on the Government the need for the introduction of the Conscience Clause in the Educational Code.

39. This Conference resolves that the existing rules book of the S. I. T. U. be reprinted and circulated to the affiliated societies with spare copies for individual members, that amendments to the rules be received by a Committee consisting of P. A. Subrahmanya Aiyar (convener), V. Guruswami Sastrigal, S. Kuppuswami Aiyangar S. K. Devasikhamani and V. N. Rangaswami Aiyangar, and that the new rules as drafted by the Committee in the light of the amendments received be submitted at the next Conference.

40. This Conference sends its best wishes for the success of the Indian Women's University at Poona; and urges

i. the starting of similar universities one for each linguistic area in South India; and

ii. the remodelling of women's education on the lines recommended by Sadler's Commission; and

further urges that steps should be taken to expand facilities for such education which at present are both unsatisfactory and too meagre.

41. This Conference recommends that the children of bona fide teachers be treated as free scholars up to the College grade.

Before concluding, Mr. S. K. Devasikhamani presented the report of the sub-committee appointed to consider the lightening of the S. S. L. C. course. The sub-committee were of opinion that the present course of study and scheme of examination in i. Algebra and Geometry, ii. Physics and iii. Chemistry as prescribed by the S. S. L. C. Board did not call for any alteration, that the study of special periods in English History may be given up and instead, one of the three periods i. Hindu period, ii. Afghan and Moghal periods and iii. Mahratta and Sikh periods be prescribed in rotation, that the questions at the public examination be divided into two groups A and B the former covering the portion in the outlines of the History of England and the latter the special period in Indian History and the maximum marks be divided equally between the two groups and that the British period in Indian History be omitted from the C group. There was a good deal of discussion on the report, but on the motion of Mr. K. A. Viraraghavachariar, the matter was dropped.

The Secretary of the S. I. T. U. then gave a short account of the work of the association during the year. Mr. Paramesvara Aiyar of Palghat then invited the Conference to hold its next sessions at Palghat and this was accepted.

The President, Mr. C. R. Reddi said in the course of his concluding address:

'I have received a large amount of instruction with reference to educational problem both administrative and those referring to the course of education and congratulate the delegates on the business-like manner in which 40 resolutions have been discussed and passed. This is the first time when the representatives of elementary schools are present in such large numbers including 11 from communities which in the bygone ages were known as untouchables. The welcome extended to them is a memorable illustration of the new spirit in the country which I hope will expand. There has been a certain amount of complaint with regard to the S. S. L. C. course and this is due partly to the fact that it was not devised in a manner best suited to our requirements or in the best manner possible. It strikes me that the so-called unsatisfactory nature is due in some measure to the wrong principles according to which the high schools are staffed at present. During the old days of the Matriculation examination there was no specialisation of any kind and therefore in those days any teacher could handle any class satisfactorily. A great change has come over this aspect of education which has not been taken into account in revising the administrative arrangements. We cannot recruit teachers for high schools as in the old days. We have to go on the subject basis, not on class basis, and the other change is that a large number of special groups and subjects has been introduced in the S. S. L. C. scheme and high schools have to be placed on the same footing as those obtaining in the colleges, and a large staff has therefore to be appointed.

'This Conference is a memorable session in the general and educational history of the country. Edu-

cation will soon be under Indian control and the other outstanding factor is that our own people through their elected representatives will be able to exercise in the future a decisive influence in regard to the course of educational policy and administration in the country. I said at the opening that liberalism and democracy should be the keynote of the next period in Indian evolution. Just as democracy necessitates expansion of education, so I hope expansion of education in its turn will intensify the democratic character of the future in our country. Enlightenment is the destroyer of prejudice and I have full faith in the solvent power of education in its capacity to absorb all irrational balance and introduce a new regime of liberty, equality and fraternity. I have no doubt that education will play a determining part in the inaugurating of this new era of social and political liberalism in the country. In conclusion, I wish you every success and hope the session will leave behind it results of a permanent character.'

With the usual garlanding, vote of thanks and distribution of pansupari, the Conference was dissolved.

We read in the *Athenæum* that an important prose work by Percy Bysshe Shelley, entitled *A Philosophical View of Reform*, which was composed in 1820 and has remained in MS. ever since, will shortly be published by the Oxford University Press. Writing at the close of a long period of warfare, and amid conditions of turmoil, social unrest, soaring prices and shattered finance closely resembling the situation at the present day, Shelly discusses the necessity and the true nature of political reform, and proposes plans for its execution. The MS. remains unfinished, having reached about half the length originally intended; but, as Professor Dowden observes in his *Life of Shelley*, it tells us more of that side of Shelley's mind which was presented to politics than any other document we possess. It fills about 200 pages of a vellum covered note-book which was decorated by Shelley with a remarkable and beautiful drawing, of which a facsimile will be given in the edition now in preparation. The text has been transcribed and prepared for press by Mr. T. W. Rolleston, who will furnish a short introduction. The note-book came into Mr. Rolleston's hands on the death of the Rev. Stopford Brooke, who had it from the late Lady Shelley, daughter-in-law of the poet. —*Literary Guide.*

* * *

Time works wonders with reputations. Gladstone's statute "in London's central roar" exhibited but one solitary wreath on the anniversary of his birth a few years after he had passed away. A predominant figure in British political life for over half a century, Gladstone was scarcely cold in his grave before his life's record was being revised. Decades after Beaconsfield's death his statue is loaded with flowers and his name acclaimed by the descendants of the people who regarded Jews as pariahs. Byron, who woke one morning to find himself famous, and whose poetry crossed all civilized frontiers, is now but little read. Shelley, who woke many mornings to find himself called infamous, is now recognized as one of the supreme glories of our literature. Wellington, dying at an extreme age, had long outlived his popularity: while his great rival, Napoleon, our life-long enemy, upon whom had been exhausted the vocabulary of vituperation, is now acclaimed as one of the supermen of the world. A similar reversal of verdict has been applied to the Victorian era. Our parents and grand-parents were delightfully complacent folk, and deemed themselves the heirs of all the ages. And now their age is a common synonym for a narrow and conventional view of life, and every little journalist has his fling at them. Truly the whirligig of time brings in its revenges.

Legal.

The Judiciary.

II

I mentioned in my last article that it was beside the province of a judge to import any statement not warranted by the records actually before him. And yet that is exactly what Mr. Justice Seshagiri Aiyar has done in a judgment reported in 35 M. L. J. p. 196.

"In the Vedas and in the ancient Smritis, we do not hear of the founding of temples. It is to the puranic age that we owe their existence. In Manu's days, the only religious teacher was the ascetic Sanyasi. He gave instructions to his disciples, who in their turn spread the light of wisdom among the lay people. There were no places of worship and no images to worship. It was to Buddha that India owes the introduction of fixed places of worship and of ordained orders of preachers.......It is to this period that we owe the founding of temples in Southern India. The followers of Buddha pursued a policy which was resented by the orthodox. Temples for the worship of Siva and Vishnu were established mostly by non-Aryans at or about this time to circumvent the Buddhist influence. The second period begins with the advent of Sankara. He found that the ancient worship of the Elements was losing hold on the popular mind and that the people were being led by the precepts of Buddhism into the track of atheism. He had to fight blind orthodoxy behind him and materialism ahead of him. He adopted a compromise. He founded mutts which took the place of monasteries. He founded various orders of Sanyasins who were enjoined to lead celebate lives and to impart religious instruction...."

I may mention that this passage is found in a judgment where the only matter in issue was whether a woman could inherit the Archakaship in a temple. I have ransacked the whole law of evidence and my poor intellect is unable to perceive the relevancy of this learned disquisition on "the origin and spread of temples." The nearest approach to a provision is to be found in Section 49 of the Indian Evidence Act relating to opinions on "the usages and tenets of any body of men or family, the constitution and government of any religious or charitable foundation." But the opinion has to be that of a person having special means of knowledge thereon. Again, the person giving the opinion, in this case the learned judge himself, not being "a person who is dead or who cannot be found or who has become incapable of giving evidence or whose attendance cannot be procured without an amount of delay or expense which under the circumstances of the case appears to the Court unreasonable (section 32 iv)" ought to submit himself to cross examination as to the value of his opinion before he can incorporate it in his judgment.

I am not personally acquainted with the learned judge and I cannot therefore claim any knowledge of his credentials to the title of a Vedic scholar. But the fact that he needed the help of one Manga Krishna Menon (Translator) to transliterate into Deva Nagari characters and translate some slokas in a later portion of the same judgment leads me to the logical inference that the learned judge is a stranger even to modern Sanskrit, leave alone the antiquities of the Vedas. He cannot certainly therefore claim to have any, "*special means of knowledge thereon.*" And yet with the assurance of a sage, he proclaims "*we* do not hear of the founding of temples." To safeguard himself from any possible quotation contradicting his statement, he limits his statement to "the Vedas and the ancient Smritis." If you quote a Vedic passage, it is

an interpolation and therefore not really a Veda; if you quote a passage from the Smritis, those particular Smritis you quote from are *later* ones, if not actual forgeries. This is the usual refuge of the modern "social reformer on national lines."

Each one of the statements in the extract given above is a gratuitous misstatement like many such others made by interested advocates of new cults and easily swallowed for truth by the unthinking English-educated moderns. A refutation of them is not within the proper scope of this series, for my object now is only to protest against the lowering of the dignity of the High Court Bench by converting it into a social reform platform.

His learned brother Mr. Justice Sadasiva Aiyar proclaims with equal emphasis in his judgment in the same case. "Coming to the weight to be given to practice and usage, many pernicious and unshastraic usages have crept into the Hindu religions and social systems during dark medieval days and through efflux of time. Most of them entered gradually and insidiously through the tendency of that subtle materialism which sometimes parades as strict orthodox spirituality." The Bench may be a position of vantage to preach any pet doctrine or theory from, but to use it as such is in my humble opinion a grave abuse of the proper function of a judge.

Historical and Scientific.

The Turkish Treaty.

OFFICIAL SUMMARY.

The Draft Treaty of Peace now handed to the Turkish representatives is designed, in the first instance, to set forth the conditions upon which the Allied Powers will make peace with Turkey, and in the second place to establish those international arrangements which the Allies have devised for more stable and equitable conditions in the future and for the betterment of mankind. For this latter reason it includes the Covenant of the League of Nations and the International Labour Convention.

The Treaty is divided into 13 parts:—

The first part contains the Covenant of the League of Nations, to which functions are assigned in various places in the Treaty.

The second part describes the new geographical frontiers of Turkey in Europe and Asia.

The third part, which consists of 13 sections, binds the Turks to accept immediate and contemplated political changes in Europe and Asia brought about by the Treaty. This part of the Treaty establishes a special *regime* for the waterways of the Dardanelles, the Bosphorous and the Sea of Marmora; provides for the autonomy and possible eventual independence of Kurdistan; creates a special *regime* for the district round Smyrna under Turkish sovereignty but effective Greek administration; assigns Eastern Thrace approximately up to the Chatalja lines to Greece; provides for the recognition of two new States, the Hejaz and Armenia, for the provisional recognition of Syria and Mesopotamia as independent States, advised and assisted by a Mandatory, and for the administration of Palestine by a Mandatory, who will be responsible for putting into effect the declaration made by the British Government in 1917 regarding the establishment in Palestine of a National Home for the Jewish people.

It also provides for Turkish recognition of the new situation created by the war in Egypt, the Sudan, Cyprus, and the Ægean Islands, and the French Protectorate in Morocco and Tunis.

The fourth part deals with the protection of religious, racial and linguistic minorities in Turkey, and provides some measure of restitution and reparation for their sufferings during the war.

The fifth part sets forth the military, naval, and air conditions of peace, limits the armed forces at the disposal of Turkey to the Sultan's bodyguard, gendarmerie, and special elements for the reinforcement of the latter. Compulsory recruiting is abolished in Turkey, and the maintenance of the freedom of the Straits is guaranteed by the creation of a zone round them in which fortifications are to be demolished and France, Great Britain, and Italy reserve the right to maintain military, naval, and air forces. The Turkish Navy is abolished, except for certain vessels retained for peace and fishery duties, and the Turkish Air Force is suppressed.

The sixth part regulates the return of prisoners of war, and imposes obligations on the signatory Powers for the maintenance of all graves of the fallen. Special provisions are inserted regarding the Allied graves in Gallipoli.

The seventh part deals with penalties for those who have committed acts in violation of the laws and customs of war, and who were responsible for the massacres in Turkey during the war.

The eighth part deals with the future financial arrangements in Turkey, and provides for Turkey's financial rehabilitation and for some measure of reparation.

The ninth part contains the economic provisions, re-establishes various non-political treaties and conventions, and lays down the future principles of settlement regarding companies, concessions in Turkey and in territory ceded by Turkey by the Peace.

The tenth part provides for the future of ærial navigation in Turkey.

The 11th part contains clauses dealing with the international control of ports, waterways, and railways.

The 12th part contains the Labour Convention.

The 13th part is made up of a series of miscellaneous articles, such as the confirmation of Allied Prize Court decisions, and the future of the sanitary *regime* in Turkey and in the territory detached from Turkey. The final clauses deal with the ratification and the entry into force of the Treaty and envisage the eventual accession of Russia to the Treaty.

Pearls from the Congress Garland.

By Son of India.

I told Sir Michæl O'Dwyer that we had a complete *hartal* at Jallunder and that there was no disturbance, He asked me what I attributed it to. I answered, "To my mind it was due to the Soul-force of Mr. Gandhi." On this Sir Michæl raised his fist and said Raizada Sahib, remember that there is another force greater than Gandhi's soul-force."

* * *

Lord Hunter—After the crowd indicated that it was going to disperse, why did you not stop?

General Dyer—I thought it was my duty to go on until it dispersed. If I fired a little, I should be wrong in firing at all.

General Dyer said he continued to fire for about 10 minutes, and that had no "military experience to use similar methods of dispersing crowds," "he could have dispersed them perhaps even without firing." But he fired because " they would have all come back and laughed at him and he would have made a fool of himself."

* * *

He stopped shooting, when he did, because the ammunition had run out and not that the crowd was dense. He had no provision for aiding or removing the wounded. It was not then his duty to render aid. That was a medical question.

* * *

I saw hundreds of persons killed on the spot. The worst part of the whole thing was that firing was directed towards the gates through which the people were running out. There were small outlets, 4 or 5, in all and bullets actually rained over the people at all these gates and...many got trampled under the feet of the rushing crowds, and thus lost their lives. Blood was pouring in profusion. Even those who lay flat on the ground were shot......I saw people were hurrying up and many had to leave their dead and wounded because they were afraid of being fired upon again after 8. P. M....I think there must have been over 1000 dead bodies in the garden then.

* * *

Mr. Seymour is reported to have said that for every one European life, one thousand Indians would be sacrificed. Some one suggested the bombarding of the town.

* * *

Dr. Balmokand, Sub Asst. Surgeon says that on the 11th April Col. Smith the Civil Surgeon remarked that General Dyer was coming and he would bombard the city. He drew diagrams and showed us how the city would be shelled and how it would be rased to the ground in half an hour.

(To be continued.)

Prize Essay.

The Inter-Caste Marriage Bill.

BY K. S RAMASWAMI SASTRI, B.A., B.L.

The bill now on the legislative anvil in the Imperial Legislative Council and of which the Hon'ble Mr. V. J. Patel is the proud sponsor is the most dangerous of existing menaces to the integrity of our society. Unless the Hindu society becomes swiftly and strongly alive to the danger that is threatening its very existence, it will be swept away and be replaced by a new population which will be no more the Hindu race than the modern population occupying Greece is the Greek race. Unfortunately our *vis inertia* and a ridiculous fear of an imaginary Time-Spirit are so great that we are lying prone and supine and helpless while we ought to be energetic and full of self-help, self-reliance, and self-consciousness. I shall endeavour to present briefly here certain important aspects of the new evil which threatens our very existence.

That the bill is opposed to the law that has been upheld and applied for many centuries in India cannot be gainsaid for a moment. It is one of the elementary rules of Hindu Law that marriage must be within the caste. Mayne says in *Hindu Law*: "The selection of persons to be married is limited by two rules; first, that they must be chosen outside the family; *secondly*, that they must be chosen inside the caste." When an ancient law in regard to marriage is sought to be altered though it had been in force in a civilised community for a long time a very strong case must be made out for such alteration. The only reasons now urged are that the change is required because inter-caste marriages are permitted and provided for in the religious texts and because it is required in the interests of unity and the proposed legislation is only a permissive piece of legislation. I shall refer to the texts later on. Social unity is the result of unity of social and national consciousness and the latter is not in any way jeopardised by the existence of castes any more than it is jeopardised by the existence of classes in the West. The consciousness of social and racial and national unity is promoted by the existence of the minor unities of castes or classes if there is real patriotic feeling and fervour of national spirit. The achievement of social and racial and national unity will result not from the abolition of caste through inter-marriage but by proper education, the increase of common platforms, and the perfection of civic and national consciousness. The reason urged that the legislation is only permissive is full of fallacy. If those who want to enter into the status of marriage by ignoring the restrictions of Hindu Law have no legal aid, they can complain. But Act III of 1872 is ready for their use. What the dissidents of Hindu society want is that they should remain as Hindus and yet violate the Hindu social rules and scriptural injunctions and textual law and yet enter into the legal status of marriage within the pale of Hindu Law. This is surely as dangerous as it is unreasonable. There is no parity of position between the proposed permissive legislation and such legislative enactments as the Act prohibiting Sati or the Widow Remarriage Act. In the case of these measures the Government legislated to prevent what they regarded as a cruel tyranny. But in the case of large communities where marital facilities are available in plenty where is the cruelty or tyranny which could be regarded as a blot on civilisation if each community is directed to marry within its own pale?

But after all is the Hon'ble Mr. V. J. Patel right in saying that the majority of the Hindus want the legislative enactment. He has not shown that either the majority, or even a respectable minority require it. If a referendum were taken today the public opinion will be overwhelmingly against the bill. The bill, instead of putting down the alleged tyranny of the majority, will only bring into existence the tyranny of a clamorous minority. The Hon'ble Mr. Patel and other social revolutionaries will not take the trouble of educating public opinion or even of ascertaining it but wish to achieve cheap notoriety by self-advertising measures of legislative reform.

Further, the present legislative council and the future legislative assemblies have no real fitness to consider such a legislative measure. They are of a composite and unrepresentative character and though they have to carry on legislative work and control administrative work, cannot be allowed to deal with a matter of such moment as the laws and institutions of marriage which form the vital point of the racial life. The attempt to use the legislative council to turn the Hindu race into a composite and hybrid race self-styled as Hindu cannot but be reprobated in terms of strong condemnation. The Hon'ble Mr. Patel will not found a new sect of reformed (or deformed) Hindus and then seek new marriage laws for them, as was done by the leaders of the Brahmo Samaj and others but seeks to transform the Hindu society by a fiat of the legislature.

The practical difficulties that will follow the proposed legislative measure and convulse Hindu society are many and various. What is to be the caste of the offspring of the mixed unions? What is their status? If a Brahmin marries a Sudra girl, is the latter to have rights of residence and maintenance? How is the inheritance to be regulated? Again, *Sagotra* marriages are illegal. Some castes have lost their gotras. The new mixed unions may result in *Sagotra* marriages. These are only a few of the impending troubles if the proposed bill is to become law.

In fact these are only some of the possible—nay certain—legal complications. The social evils that will follow it the wake of the new legislative measure are even more certain and appalling to contemplate. The marriage ideals of each race are the best security of racial purity and racial integrity. They alone secure the continuity of the racial life, the purity of the stock, and the certainty of racial progress. They alone preserve and perpetuate the type. Whatever be our defections in other respects, there we cannot tolerate any tinkerings or violations. The politician's and the legislator's dangerous love of symmetry must not be allowed to have any play when there is so much at stake. In our society marriage is not merely a partnership of work and pleasure. It is for the securing of Dharmic life and righteous progeny. Each generation is the preserver of the happiness of past and future generations. Further, the new measure will bring in post-puberty marriage. If a Brahmin boy marries a non-Brahmin girl who has attained puberty, the new measure will legalise such a marriage. The new measure may even have the effect of lowering the age of marriage which we are slowly raising, because parents being apprehensive of the new social dangers may seek to avert them by early marriages. Perhaps the Hon'ble Mr. Patel will then legislate against marriages of minors and will also legislate in favour of divorces.

The fact is that the modern ideas of freedom are supposed to be in some way opposed to limitations in the choice of wives. No man is able to choose his parents or his children; and the present loud demand for freedom in the choice of wives is based on mere delusions and nothing more. Freedom is good; but the soul's good is better. The freedom now available is certainly such as to satisfy all reasonable men.

The fact is that each caste has evolved certain graces and refinements, safeguarded and perpetuated and perfected by its customs and tradition and especially by the rules of marital choice. The community as a whole cannot afford to allow the obliteration and disappearance of all these valuable social landmarks and qualities and characteristics. Thus the question is not merely one of preserving one caste or another but of the conservation and consecration of highly esteemed and useful social values which enrich the communal and national life. The perfection of social efficiency and national unity is best achieved by federation and not by fusion.

It is thus clear that the marriage system is of the essence of the ideals of each race. To tinker with it by the direct attack of compulsive legislation or by the insidious method of enabling legislation is an act of treason to the sovereignty of the genius of the race. Otherwise why should not we introduce an enabling bill to render bigamy, polygamy, trial marriages, marriages for limited periods, probationary marriages, marriages dissoluble at will etc., valid among the Christian community and other communities. All these institutions have been advocated by various apostles of reason in the West. No marriage system is based solely on principles of abstract reason. For the matter of that none of the highest things of life are so demonstrable but they are none the less true. The domain of truth is wider and diviner than that of reason. The question to be asked and answered is does a system of marriage secure the aims of life as set before itself by a race? The ideal of marriage that we have had for centuries has secured and secures and will secure for us the attainment of the ideals dear to us, whether these be the same as those of other races or not.

So far as the political aspect of the new legislative measure is concerned, we must not forget that the British Government is pledged to religious neutrality and cannot and must not interfere with the Hindu social system which is vitally connected with, and is an integral portion of the Hindu religion. Even the new reformed legislative councils would be in no better position than the present legislative councils in this respect. They would be as much a medley of all creeds and interests as the present councils, though by a new process of election and selection. Hence the present safeguards against violations of religious neutrality should continue hereafter also. Social and religious legislation must be withdrawn from the new councils altogether, if social unhappiness and friction which are already a fruitful source of evil are not to become intensified still further and lead to the fatal convulsions of national disruption. No national social legislation should in any event be undertaken without a general referendum. Further, even if the legitimate machinery were entirely our own, we would be doing violence to the laws of our spiritual constitution, if we alter our marriage laws in such a manner as that now proposed. In every community the common sense of the people keeps a sacred circle free from legislative interference and subversion. In England and America why should there be a thing called the constitution which ought to be respected and kept inviolate from legislative interference? Why should not a member of the House of Commons bring forward a bill to abolish the Crown? Why should the American United States give power to the Supreme Court to declare that a law is opposed to the Constitution and is invalid? Hence even if we had our own legislature really elected and really representative the new legislative measure would be quite beyond its legitimate province.

I shall deal finally with the religious aspects of the new legislative measure. It is an elementary and well-known rule of Hindu law that marriage should be within the caste. Manu says in chapter III verses 12 and 13 and the succeeding verses that the ideal of marriage within the caste was the proper and legitimate and scriptural ideal. Yajnavalkya and other Smriti writers have laid down the law of marriage in equally clear and unmistakeable terms. Though *Anuloma* marriages were allowed yet they were condemned. *Pratiloma* marriages were condemned in unmeasured terms. Mr. Patel wants to be the teacher of our teachers and says that a man may commit *Varnasankara* and yet be a Hindu. He wants a legislative declaration that a Hindu who commits a gross offence against the Hindu Sacred Law shall be recognised by the British Government as a Hindu. Other grave religious complications will follow if the new bill is passed into law. If a Brahmin Archaka in a temple marries a Sudra girl their offspring will acquire the right of doing *Puja* in the temple. The offspring of mixed marriages will be unfit to perform *Shraddhas* to the *manes* of departed ancestors and this will lead to grave spiritual complications. In fact the Hindu religious view being that each generation is a trustee for the past and the future, the new measure will equally destroy Hindu society and Hindu religion.

The bill is thus incomplete, uncalled-for, dangerous, denationalising, and unspiritual and opposed to the laws of God. As the Hon'ble Pandit Madan Mohan Malaviya said we can as well straighten a camel's back as try to improve it. Let us always bear in mind the three great stanzas in Manu which say that shastraic marriages lead to all blessings here and hereafter and that unshastraic marriages lead to all evils here and hereafter; and let us therefore rise like one man and defeat this new legislative foe to our social and spiritual integrity and happiness.

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥

अनिंदितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत् ॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥

मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम् ।
जपतां जुह्वतां चैव विनिपातो न विद्यते ॥

Reviews.

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Then comes a note on the common insect pests of the Presidency. Then a note on gardens and topes and timber trees.

A study of the note-book will save investigators many hours of preliminary enquiries into the A. B. C. of their subject and will enable them to get on rapidly to the more advanced and more difficult questions and to understand better the bearing of the answers given to them. At the same time it supplies them with useful data by which they can check the accuracy of each of their informants and make allowance for the personal equation.

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Miscellaneous.

Olla Podrida.

A new Tercentenarian Sadhu is said to have made his appearance and to have as his pupil a little boy 82 years old!

* * *

I had no time till now to deal with Bhagawan Das. Here is a gem from his article on Krishna: "He introduced new flowers like the Parijatha into the country undertaking even a sharp little war for the purpose." Indeed! So Krishna had gardening as a hobby, is it?

* * *

The modern Bhagawan then says about the old Bhagawan: "His care and taste in dress is shown by the fact that he generally wore yellow silk." So Krishna was a fop and a dandy as well. Very good. We live and learn.

* * *

Then he says: "He married eight wives, *carefully selected*." Careful selection indeed! So he was a eugenist, was he?

* * *

Then the new Bhagawan refers to the old Bhagawan's enormous household and its comic humour and says that Krishna's life was not all roses though his heart life was rich in emotion. What profane and silly rubbish!

* * *

Here is the crowning rubbish. He was "not immaculate like Rama." He had "violent flirtations and a taste for group dancing and singing. He was perfectly correct and proper after marriage." O new Bhagawan! You should be ashamed of yourself.

* * *

The wireless umbrella is come. It is not to keep off the sun. It is a receiver and with it we can pick up wireless messages as we go along. Our friend says: To use our umbrella as the aerial and our boots as the earth connection is but one more step forward, so that if our watch stops; we shall put up our umbrella, open the book and pick up the time from the Eiffel Tower." This was why, I suppose, the umbrella was regarded in India as the supreme mark of sovereignty.

* * *

The *Hindu Missionary*, which is really only missionary and not Hindu, chronicles the coming home of Daniel Vishnu Chitale. It seems that the bird of news is going out flying, singing all the while the great happening viz. Deniel is becoming Damodar. As the bird has been singing *all the while*, the poor thing's throat has become hoarse!

* * *

Bro. Mahadeva Sastri has informed Bro. Vaidya that Annie Besant is going to be admitted as a Brahmana by the Dharmika Brahmana Sangham. Is the new patent duly registered?

* * *

Bro. Vaidya rejoices further that Avabai Framjee Postwalla has become Indumathi, (Moonstruck?) was given the sacred thread by Swami Onkar, and was married to Desai. The cat is let out of the bag by our Bro. who says that in the Parsi community the bridegroom price is excessive and the standard of life is high. So we know the secret of conversions as well as reconversions.

SCRUTATOR.

World Shortage of Paper.

Newsprint over 500 p. c. Dearer.

THE PULP PROBLEM.

The serious shortage of raw material for the manufacture of paper and the consequent high price of the printer's most necessary commodity are matters of grave concern in the paper and printing trades.

There is at present a world scarcity, and against this there has to be put an increasing demand. It is estimated that 25 per cent. more newsprint paper is consumed throughout the world than in 1914. America is the largest consumer. The demand for paper in the United States has gone ahead of anything ever anticipated, and in this country a greater quantity is being consumed than hitherto.

The price continues to soar, with the result that "the man in the street" finds that his newspapers and periodicals are beginning to cost him more. Since the beginning of the year 280 newspapers and periodicals have increased in price, and the announcement is now made that the *Manchester Guardian* will be sold at 2d. as from Monday next. In informing their readers of the proposed change, the proprietors of that journal state:—

Since January, 1919, the price of the *Manchester Guardian* has remained at 1½d. During this period the cost of paper has nearly doubled. It is now more than 500 per cent above the pre-war figure, and the quantity used in each copy of the paper costs, on the average, by itself, a penny more than is received for it. In addition, there has, as in all industries, been a succession of wage advances ranging from 100 to 200 per cent, over pre-war rates. Up to the present this heavy loss has been counterbalanced by the increasing support which our readers have given to the advertising columns of the paper. The time, however, has now arrived when we are compelled to increase the price of the *Manchester Guardian* to 2d. until the raw material stands at a more reasonable price.

The present price of newsprint manufactured in British mills is 6¼d. per lb., or £ 58. 6s. 8d. per ton. For every ton of paper made in this country a ton of coal is used, and the average cost of conversion in British mills is over £ 12 per ton. The increase in the price of coal will of cource, add still further to the cost of paper. Before the war the cost of paper was roughly 1d. per lb., or £ 10 per ton. It is interesting to note that even the paper manufacturers never anticipated that the price of paper would reach the present high figure. In ready reckoners issued to consumers by the wholesale stationers the highest figure per lb. given was 5d., so that the customer who uses these books has to take the figures 3d. and 3½d. to get the present price per ton.

The tremendous demand for paper in the United States is partly due to a huge boom in advertising in that country. Daily newspapers now run to 20, 24, and even 30 pages, while Sunday journals have increased in size to over 100 pages. One New York Sunday newspaper uses as much as 7000 tons of paper for every issue.

CANADIAN PULP.

The United States supplies itself with about two thirds of its own paper requirements, and takes the rest from Canada. The Dominion used to supply a considerable quantity to this country, but very little is coming here now. Canada has a ready market in the United States. At one time the United States supplied England with certain quantities of paper, but we are receiving none from that source now. A good deal of pulp is coming from Canadian pulp mills to the paper mills of the United Kingdom, but not nearly as much as we want. We are practically thrown back on Scandinavia and Finland for our main supplies, and it may be said that the Scandinavians and the Finns are "making hay while the sun shines"

So great is the shortage of paper in the United States that Americans have been over in Scandinavia trying to buy up pulp and paper and they have been in England endeavouring to buy up paper. All this has helped to increase the price. Practically all the available forests are being tapped for timber, and authorities in the United States say that their timber resources are being used up much too quickly and that they will be exhausted in 25 years at the present rate of consumption.

Another reason for the shortage is that practically no paper-making machines have been constructed since the beginning of the war. The machine-builders in the United Kingdom, whose reputation is second to none in the world, have been on war work, and they are only now getting back to their own business. Incidentally, the work of constructing some eight or more machines, to be erected in the United Kingdom, was delayed by the moulders' strike. British machine-builders are also arranging to make about a dozen machines for Canadian mills, but it will be 1925 before the last of those is finished. In America, machine-builders are also fully engaged with orders.

But machines will not solve the problem. After all we must come back to the question of the supply of raw material. There is not enough pulp coming forward to keep the price at any thing like a reasonable figure.

THE ONLY REMEDY.

The only remedy for the present high cost of paper is the opening up of more forests. As long as the British paper trade leaves itself at the mercy of Scandinavia, there is no reason why the present prices should not be doubled. Reduction in the size of British newspapers will not have the slightest effect in bringing down the price, because all the British mills are full up with

orders for South America, Japan, Australia, Italy, and other countries, and what is not used here would go abroad. Plans are now under consideration with regard to the opening up of forests in Canada and the erection of more pulp mills.

It may be mentioned that there is a large demand for waste paper, particularly of the better quality. There is ready market for old ledgers, particularly bank ledgers, which make the best of repulped paper. At present provincial weekly papers are offering special prizes for old ledgers and high-class magazine paper.

—*The Times.*

* * *

Imperial parliment.

THE PAPER SHORTAGE.

SIR R. HORNE, President of the Board of Trade replying to SIR. R. COOPER said:—I am aware that in consequence of the great demand and the general shortage of supplies of paper-making materials throughout the world prices have risen everywhere to a very high level, and that users of newsprint in particular are anxious as to their future supplies, but I do not at present see what action his Majesty's Government can usefully take to ameliorate the situation, which is entirely due to economic causes. I understand that waste paper merchants are experiencing some difficulty in disposing of waste paper to paper manufacterers. I am not aware of any monopoly as regards the supply of any qualities of paper.

SIR. R. COOPER.—May I ask my right hon. friend if the fact that it is so difficult to dispose of waste paper, whereas before the war it was easy to do so at a good price, does not indicate that there is something fundamentally wrong which is injuring the paper interests of this country?

SIR. R. HORNE.—It does undoubtedly indicate that the people who want material out of which to manufacture paper would rather have a new supply than waste paper. It would seem to indicate that the shortage of pulp is not so great as some people imagine.

Mr. BILLING.—Will the right hon. gentleman consider the advisablity of reintroducing the system adopted during the war of using envelopes a second time and making various other economies? (Cries of "No"),

LIEUTENANT-COMMANDER KENWORTHY.—Is it not a fact that one of the greatest sources of the world's supply of paper is the great Austrian paper mills, and can any steps be taken to ensure them supplies of raw material so that they can restart the work they were doing before the war?

SIR. R. HORNE.—My information is that everybody in this country wants greater supplies of raw material. America and Canada are suffering as badly as we are. What action can be taken to get rid of this shortage in the world I cannot suggest.

Mr. ROSE.—Could the right hon. gentleman see his way to urge on Government Departments the necessity of not making so much waste paper?

SIR R. HORNE.—I will very gladly do that myself.

Tit-Bits.

A terrible noise was coming from the dining room, and the fond mother, alarmed, rushed in.

On the floor her son, aged ten, was going through all manner of contortions—somersaults, both backwards and forwards.

"Willie—Willie," cried his mother, "what are you doing? You'll——"

For a moment Willie paused in his gymnastics.

"Oh, it's all right, mother!" he gasped. "You see I forgot to shake my medicine before taking it—like you always told me to do. So I thought I'd shake myself up, as the medicine was inside me!"

* * *

"Biddy," remarked the newly-wed Irishman, "go down and feed the pigs."

"Faith and I will not," replied the bride.

"Don't be after contradicting me, Biddy," retorted the husband. "Haven't I just endowed you with all my worldly goods, and if you cannot feed your own property, then it's ashamed of you I am."

This was a new point of view; so off Biddy went.

Presently she returned.

"Have you fed the pigs, Biddy?" demanded her husband, sternly.

"Faith, and I have not," she answered, "I have done a great deal better. As they were my property I have sold them, and shall not be bothered with them again."

* * *

Jack: "Why do you call that barrister 'Necessity'?"
Jock: "Because he knows no law."

* * *

Brown always did possess a soft heart. This is how he wrote:—

"Dear Mrs. Harrison,—Your husband cannot come home to-day, because his bathing suit was washed away.

P. S.—Your husband was inside it."

* * *

"There isn't much I don't know about the English language," boasted the long-haired man in the club.

"I'll test you," replied a friend. "I'll dictate a paragraph to you."

With an assured air, the boaster seized his pencil, but his jaw dropped as he heard the following: "As Hugh Hughes was hewing a yule log from a yew tree, a man dressed in clothes of a dark hue came up to Hugh and said, 'Have you seen my ewes?' 'If you will wait until I hew this yew tree, I will go with you anywhere in Europe to look for your ewes,' said Hughes."

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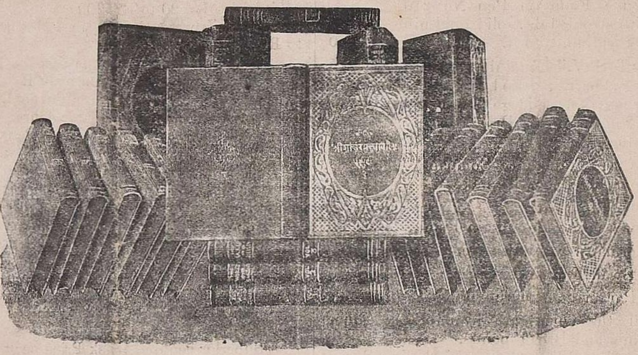

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